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ENTERING THE GATE, same terms. Saved by grace."

DR. TALMAGE TELLS HOW HEAVEN'S and to suit preferences, as an army PORTAL WILL OPEN.

Exultant Admission Will Await Those Who Have Lived For Others, While the Bigot and the Penurious

novel way Dr. Talmage in his discourse heaven. "Blessed are ye that weep describes what may be expected in the now, for ye shall laugh." And what next world by those who here bend all | could cause more merriment among the their energies in the right direction; glorified than a rehearsal of the earthtext, II Peter I, 11, "For so an entrance shall be ministered unto you abundant-

Different styles of welcome at the gate of heaven are here suggested. We all hope to enter that supernal capital through the grace that is ready to save even the chief of sinners, but not now. No man healthy of body and mind wants to go now. The man who hurls bimself out of this life is either an agnostic or is demented or finds life insufferable and does not care where he lands. This is the best world But when the last page of the volume of our earthly life is ended we want enrollment in heavenly citizenship. We want to get in easily. We do not want to be challenged at the gate and asked to show our passports. We do not want the gatekeeper in doubt as to whether we ought to go in at all. We do not want to be kept in the portico of the temple until consultation is made as to where we came from and who we are and whether it is safe to tle Peter in the text addresses the people, "For so an entrance shall be administered unto you abundantly." he implies that some will find admission into beaven easy, rapturous and acclamatory, while others will have to squeeze through the gate of heaven, if they get in at all. They will arrive auxious and excited and apprehensive and wondering whether it will be "Come!" or "Go!" The Bible speaks of such persons as "scarcely saved" and in another place as "saved as by fire" and in another place as escaped "by the skin of the teeth."

A Difficult Entrance. Carrying out the suggestion of my text, I propose to show you what classes of Christians will get into heaven with a hard push and those who will bound in amid salutations infinite. In the first class I put that man who gets into the kingdom of God at the close of a life all given to worldliness and sin. Years ago he made the resolution that he would serve himself and serve the world until body, mind and soul were exhausted and then, just before going out of this life, would seek God and prepare to enter heaven. He carries out his resolution. He genuinely repents the last day or the last hour or the last minute of his life. He take the last seat in the last car of the last

train bound heavenward. His released and immortal spirit ascends. Not one wing bears down toward him with a envy that man his heaven. He got in. but it was not an abundant entrance. wrong turn to the story of the dying thief to whom Christ said, "This day coming for that penurious Christian's low the night before and on swift wing But I am to the story of the dying pillow the night before and on swift wing But I am to the story of the dying the story of the dying thief to whom Christ said, "This day coming for that penurious Christian's low the night before and on swift wing But I am to the story of the dying the story of the story of the story of the dying the story of the s Sometimes in our pulpits we give a shalt thou be with me in paradise." We ought to admire the mercy of the Christ that pardoned him in the last ernment securities. The attorney who Christ that pardoned him in the last hour, but do not let us admire the dying thief. When he was arrested, I think his pockets were full of stolen coin, and the coat he had on his back especially those that in the markets are was not his own. He stole right on until he was arrested for his crimes. He repented and through great mercy arose to paradise, but he was no example to follow. What a gigantic meanness to devote the wondrous equipment of brain and nerve and muscle and bone with which we are endowed. these miracles of sight and hearing and speech, to purposes unworthy or profane and then, through basty repent-

think that some men would be ashamed to enter beaven. Again, the bigot will not have what my text calls an abundant entrance. Infinite. "For so an entrance shall be He has his bedwarfed opinion as to administered unto you abundantly." what all must believe and do in order Such exultant admission will await to gain celestial residence. He has his those who enter heaven after on earth creed in one pocket and his catechism living a life for others and without refin another pocket, and it may be a erence to conspiculty. On the banks good creed and a good catechism, but of the Ohio or the Tuscaloosa or the uses them as sharp swords against those who will not accept his theories. You must be baptized in his way or come to him through apostolic succes. that family there were many privasion or be foreordained of eternity or you are in an awful way. He shrivels never had any amusements. Perhaps up and shrivels up and becomes more splenetic until the time of his departure is at hand. He has enough of the salt of grace to save him, but his entrance into heaven will be something worth watching. What do they want with asked the manager of an insane asyhim in heaven, where they have all lum in Kentucky. "From what class of gone into eternal catholicity, one grand | persons do you get most of your pacommingling of Methodists and Bap | tlents?" and he said, "From farmers' tists and Episcopalians and Lutherans and Congregationalists and Presby- the manager of an insane asylum in terians and a score of other denominations just as good as any I have mentioned? They all join in the halleluish Massachusetts and got the same reply, chorus, accompanied by harpers on "We have on our rolls for treatment their barps and trumpeters on their more farmers' wives than persons com-trumpets. "Worthy is the Lamb that ing from any other class." That anwas slain to receive blessing and riches

and honor and glory and power." The bigot ascends with just enough grace to save him. As he comes up to the shining gate he sees standing inside of it some whom he used to meet ing, scrubbing, knitting, mending, year other denomination, and he cries out: the doctor, the accountant, of the whole see you in such a glorious place. You spring, of summer, of autumn, of winwere all wrong in your religious theo-ries on earth and in your form of ments, out of which the children soon church government. How did you get grow and must have something else. in?" "Saved by grace," is the heavenly reply, "saved by grace." The bigot coming there is no time to read it. No is embarrassed and feels for his creed selection of good books. The neighbors and his catechism, and, lo, they were calling in are full of the same grinding left on the banks of the river Jordan routine. No wonder so many of them as he passed through, and he cries out: go into dementia. Oh, the country is

"I think I will have to enter on the beautiful to look at and a recuperative"

Denominations of Christians on earth

were necessary in order to better work

must be divided into regiments, yet one army; as a neighborhood must be divided into families, though one neighborhood. But there is no need for such divisions in heaven, and therefore all belong to one denomination of saint-Christ said in one of his ser-WASHINGTON, Jan 13 .- In a very mons that there would be laughter in ly differences between Christians, differences once seeming of such vast im ortance, but differences unknown amid the heavenly worshipers? What will be the bigot's amazement when he the river of life Calvin and Arminius Archbishop Cranmer and some dissent ing preacher of the gospel who never graduated, one who on earth was a obed and surpliced ecclesiastic, and a 2ckwoods minister who in the log cabin meeting house preached in a linen duster? Among the great surprises of heaven for the bigot will be the celeswe ever got into, and we want to stay tial friendliness of those who on earth opposed each other in wrathiest polemics. He will get through the gate, for he has a spark of divine grace in his heart, but there will not be an inch of room to spare on either side of him. It will not take long for heaven to edu cate him into a glorious big hearted-

Again, the penurious Christian will

not have an abundant entrance. Perhaps he was not converted until all his admit us, lest we be a discord in the habits of tight fistedness were fixed beeternal harmonies or lower the spirit youd recovery. The people who are of heavenly worship. When the Apos- generous were taught to be generous in childhood. You can tell from the way that boy divides the apple what his characteristics for generosity or meanness will be for the next 80 years if he lives so long. If he eat it all himself while others look wistfully on, he will be a Shylock. If he give half of it to some one who has no apple, he will be an ordinarily generous man. If he give three-fourths of it to another, he will be a Baron Hirsch or a George Peabody.

For 30 years this man has been itself on never passing a pin without picking it up, and if he responded at all in church would put on the collection plate so insignificant a coin that he held his hand over it so that no one could discover the smallness of the denomination. Somewhere in the fifties or sixties of his life, during a revival of religion, he became a Christian. He is very much changed in most respects, but his all absorbing acquisitiveness still influences him. To extract from him a gift for an orphanage or a church or a poor woman who has just been burnt out is an achievement. You and I know very good men, their Christian character beyond dispute, and yet they are pronounced by all as penurious, and they know it all have our bad habits and yet expect twenties and thirties of his lifetime. to get to heaven, and this skinflint has departure from the world. He has an upward announced that in a few hours | those who are started for heaven and drew his last will and testament saw how hard it was for him to leave his at the gate to say, "Come, ye blessed," ings, as having an abundant entrance; farm or his storehouse or investments, and souls who were saved through the an Alfred Cookman, the flaming evancalled gilt edged. Those that yield hundreds who went up after being by and Thomas Welch and Fletcher, the only 3 per cent he easily resigns to the him beiped in their earthly struggle care of his executors, but those that will come down off their thrones and yield 8 or 9 or 10 per cent, how can out of their palaces and through the be give them up while the market is streets to hall him into the land which still rising? Bolstered up in bed, know. they reached some time before through fire, as having an abundant entrance. ing he has got to sign it, he reads the his Christian philanthropy. Now, that document over and over again, and is what I call an abundant entrance. then, with a manner that seems to say, "Well, if I must, I must," he signs his name to that surrender of his last in heaven. ance at the last, enter heaven. Cheat. farthing of earthly possessions. He ing God all one's lifetime and then tak- enters heaven, but he has not an abun-

ing advantage of a bankrupt law and dant entrance. Glorious Admission.

made free of all liabilities. I should But that brings me to the other thought of my text, that there are those who will when they leave this life bound into heaven amid salutations Androscoggin is a large family, all of whom have been carefully and religlously reared. In the earlier stages of tions. The mother of the household once in a year a poor theatrical play was enacted in the neighboring schoolhouse or a squawking concert in the town hall, and that was all the diversion afforded for the winter season. I wives." I asked the same question of Pennsylvania and the same question of the manager of an insane asylum in swer will be a surprise to some. was no surprise to me. The simple reason is farmers' wives as a general thing have no diversion. It is breakfast, dinner and supper, sewing, scourevery Sunday morning on the street in and year out. That mother is the going to some other church of some milliner, the mantuamaker, the nurse, "Are you there? I never expected to family. She plans the wardrobe of

are dying by inches in its solitudes!

gone through all the drudgery mentioned, and her children have turned out well, good and useful men and women. heaven a grander and higher life. ornaments of society, pillars in the house of God, and that whole family, heavenly country. From such a family some will certainly have preceded her, and the time of her expected arrival will be announced to all the members that there will be grades in heaven, sees seated side by side on the banks of of that family already glorified and to the old earthly neighbors who put down their toils a little sooner than she did, and she will have the warmest the higher? Of course cherubic and kind of home coming, and she will go seraphic orders are fixed, and you can through the gate as easily as ever she not enter them, but in what low or lifted the latch of her front door coming from the old country meeting live and reign forever you are now de house where she used to worship. Go ciding by your present half hearted in, mother! Heaven has been waiting ness or enthusiastic ardor. Be the for you a good many years. Got rid of all your aches and pains and weariness, have you? Go anywhere in celestial, for there is joy in heaven heaven, and they will be glad to see among the angels of God over one sinyou. On the highest throne you will ner that repenteth. find one who said, "Behold thy mother!" Sit anywhere you please. You will be at home anywhere. Take your realm. He passes in a stranger. Saint pick out of that sheaf of scepters. What! The wrinkles have all gone out of your face, and the once rheumatic step has become like that of the bounding roe. Just as I expected, you aged, glorified soul, you had an abundant entrance.

The Gates Thrown Wide. themselves the Lord's stewards, and if you had never thought of it before, a distribution which pleases the heav- are now deciding not only the style of cannot mention one worthy object to heavenly possibilities and elect yourwhich that prosperous and good man self to lower status and classify yourhas not made contribution. He is not self amid the less efficient when you irritated, as many are, by solicitation may mount a higher heaven? for alms. In some poor woman, in thin shawl, holding in her arms a child sees the Christ who said, "Inasmuch

Well, this man of consecrated affluhis fortune and at 60 or 70 years col-When the morning papers announce churches that good man supported and You see, it is not necessary to be a fallure on earth in order to be a success Received With Joyful Acclaim.

But I promise that all those who have lived for others and been truly Christian, whether on a large scale or a small scale, will have illustrious intro duction into the impearled gateway Here and there in some large family you see an attractive daughter who declines marriage that she may take care is not an abstraction. I have known such. You have probably known such and watch nights when pneumonia is threatened and are eyes to the blind "Lucky beggar, you've got papers!" and sit in close rooms lest the septuaand sit in close rooms lest the septuagenarian be chilled and count out the him some money and made off. right number of drops at the right time. The mother of a little child has halfpence, did you?" queried one of The mother of a little child has her hands full, but the daughter who Mr. Barrie's hearers amusedly, "Didn't stays at home to take care of an aged | I, though?" returned Barrie, and added

father or mother has her hands just as full, "But he hadn't flung me half enough."—St. James Gazette. After years of filial fidelity on the part of this self sacrificing daughter the old folks go home. Now the daughter is free from marital alliance. but the damask rose in her cheek is their mark on the forehead, and the Would it not be well to drop the and the world calls her by a mean and simplify spelling and save time too .ungallant name. But, my Lord and Notes and Queries. my God, surely thou wilt make it up for that girl in heavenly reward! On all the banks of the river of life there is no castle of emerald and carbuncle richer than that which awaits her. Its tress really out? windows look right out upon the King's park, and the white horses of the charlot are being harnessed to meet her at the gate, and if there are no oth ers to meet her father and mother will be there to thank her for all she did for them when their strength failed and the grasshopper became a burden, and they will say: "My daughter, how kind

place in which to spend summer, and if your intellectual faculty be brilliant or you have the means to bring yourself dull and your worldly resources opuamusements or go where they are or lent or poor, you may have at the gate you can surround yourself by inspiring of heaven jubliant and triumphant resocial life it is a good place to stay all ception. All soldiers cannot be Hannithe year round. But alas for the thou- bals and Mariboroughs, all admirals sands of good and noble women who cannot be Duponts and Farraguts, all Now, the mother of whom I speak eys, neither can all Christians be Pauls authors cannot be Bacons and Southas living on the banks of that great and Richard Cecils. Do your best right river in Ohio or Alabama or Maine has where you are, asking God's help, and

you will not only win glorious admission, but you will make all your life in It is a good thing to have a healthy after the years have passed by and their work is done, will meet in the parative failures of heaven "saved as by fire," but to be classified among those who did something worthy of immortals? The Bible distinctly tells "as one star differeth from another star in glory." Will you be among the lower grades when you may be among high order of the sainthood you may means of salvation of one man or one weman and you stir all the heights But imagine one of these "scarcely saved" Christians entering the shining

says to saint, "Who comes there?" and angel to angel, "Who is that?" He play," he admitted. moves up and down the streets and meets no one whom he helped to get there. He goes into the great temple and finds among the throngs of the felfinger played. Did you ever see him white robed not one soul whom he play?" helped to join the doxologies. He goes There is another kind of spirit who into the "house of many mansions" will have radiant admission to the up- and finds not one spirit whom he helpper dominion. There is a fact which ed to start for that high residence. I ought to have most emphatic pro- am glad that he got in, but I am amaznouncement. All over the world today ed that in the 30 or 40 or 70 years of there are men and women of consecrated wealth. They are multiplying betterment of the world which woke by the day and hour. People who feel the heavenly echoes. Oh, child of God, from their opulence they are making I present the startling fact that you ens. The checkbook in the office draw- your heavenly reception, but the grade practicing an economy which prided er of that man has on its stubs a of your association and enjoyment of young man beside her. story of beneficence clear up into the the world without end. Are you satissublime. In all the round of the world's fied with yourself that you can afford suffering and ignorance and woe you to throw away raptures and ignore While I thus discourse I am aware

that some have not taken the first step with rheum in its eyes, this good man toward heaven, and they feel like Jacob Strawn, who took some ministers as ye have done it unto one of the of the gospel on the top of his house to least of these, ye have done it unto show his farms, reaching in every direction as far as eye could see. He was asked how many acres he owned. ence is about to go out of this world. and he replied 40,000. "How much is He feels in brain and nerve the strain it worth per acre?" was asked, and he of the early struggles by which he won replied. "Fifty dollars at least." "Then," said the minister, "you are lapses under the exhaustions of the worth \$2,000,000." "Yes," said Strawn. "and I made it all myself." Then the minister said. "You have shown me his mighty temptation. The passion that he is gone, there is excitement not these vast earthly possessions, and now of avarice well illustrated its strength only on the avenues where the man- will you look up yonder." pointing to when in one of the houses of exhumed sions stand, but all through the hospi- the heavens. "How much do you own Pompeli was found the skeleton of a tals and asylums and the homes of up there?" and Strawn answered, with valuables he dared the ashes and scoria on earth is a very tame affair compar- there are who have acquired all earth. pathize, there is one radical difference. of Vesuvius which overwhelmed him, ed with the excitement of gladness in ly prosperities and advantages, but and many a good man has been held heaven. The guardian angel of that have no treasures in heaven. They are But I am today chiefly addressing

gelist, as having an abundant entrance. glorious preachers of the gospel, as having an abundant entrance, and John Rogers and Latimer and Ridley. ascending, like Elijah, in a charlot of you also, if you love and serve the Lord and fulfill your mission, whether it be applauded or unknown, will have when your work on earth is ended and you are called to come up higher an easy, a blissful, an enrapturing, an abundant entrance.

[Copyright, 190 , by Louis Riopsch.]

A Kail and Kipling Medley. Mr. Barrie was one day at Waterloo station in a hurry to catch a train. He was hastening from the bookstall laden with papers, "a good many sixof father and mother in old days. This penny ones among them," he dolefully relates, when, in rushing around a corner, he fell into the arms of Rud-There are in this world womanly souls | yard Kipling, equally in a tearing huras big as that. They cheerfully endure ry. They turned on each other with the whimsicalities and querulousness scowling faces, then smiled in recogniwhich sometimes characterize the aged tion and asked each other whither he went. Then Kipling, exclaiming,

The Double Letter.

The double letter is scarcely of us in any language. Sometimes we are purely inconsistent. Letter must have have a good detective story to read, two t's, literal one. The double letter that she was tired of all modern hisfaded, and the crow's feet have left very seldom affects the pronunciation gracefulness is gone out of the figure, double letter altogether? It would afford that delightful contradiction of

> The Exact Truth Exacted Caller-You look like a good and truthful girl. Tell me-is your mis Domestic-She is, ma'am.

Caller-Where? Domestic-At the elbows, ma'am

The Mother's Favorite.

Chamberlain's Cough Remedy is the mother's favorite. It is pleasant and safe for children to take and alHE NEVER SAW HIM PLAY.

a Young Woman Told Him What He Had Missed.

"Pudge" Heffelfinger was one of the most popular football players that Vale ever produced. At present he is living quietly at his home in Minneapolis and is in business with his father, a well known shoe manufacturer of that city. This story is told of a New York

girl who visited Minneapolis. At a dinner she found herself seated by a big, broad shouldered young man, whose name she had not caught. As he was big, looked muscular and did not touch wine she divined that athletics would be likely to interest him. "Do you play football?" she asked

accordingly. "Not much," he answered, with some embarrassment apparently. thought him shy. "But you have played?" she queried

encouragingly.

ed emphatically.

"Yes-some," he replied "You look as if you might play very well. These western colleges turn ou some very fine players," she continued, a trifle patronizingly. "The best in the world," he respond

"Oh, hardly that. Of course they don't compare with the Yale and Harvard players." She thought it a trifle provincial of him to put his western colleges above Yale and Harvard. "Have you ever seen one of the Yale-Harvard games?" she continued.

"Yes, I have seen Yale and Harvard "I never miss a game if I can help it," the girl rattled on, "but I don't

enjoy them as I used to when Hef-

He looked thoughtful for a moment "No." he answered. "Well, you don't know what you've missed. If you really care for football,

you ought to see Heffelfinger play." "I'm afraid I never shall," said the young man regretfully. "Evidently he's not a real football enthusiast or he'd show more interest in the subject," the girl thought to herself, and was about to begin on some

ble accosted the big, broad shouldered "Pudge," he said, "are you going to coach any this winter for the Minneso

other topic when a man across the ta-

"No; not this year," answered the young man. A premonitory shiver went over the girl. "Was it Pudge he called you?" she demanded breathlessly of the broad

shouldered young man. She recalled a

"And your other name?" she asked.

ta team?"

vague memory that Heffelfinger was a western man. "Yes; it was 'Pudge,' " he had to ad-

"Heffelfinger," was the apologetic reply.-Meriden Journal.

her face a brilliant scarlet.

Among the various movements toward church union that between the Unitarians and Universalists has attracted considerable notice. It appears, however, that the impulse on the part of the Unitarians is stronger than on that of the other body. While there are some things in which the two sym-

The Universalist church has always stood openly, unequivocally and aggressively for a belief in the divine onship and Christhood of Jesus as set forth in the New Testament. On the other hand, the Unitarian churches which formerly, under the influence of Channing, stood on Biblical ground in regard to this matter, have now drifted so far away from it that at their national conference in 1894 they amended the constitution of the conference and its preamble as to strike out all recognition of the Christhood of Jesus and to put the conference thereafter on a merely ethical basis. Since that time the Unitarian church admits to its fellowship and to its pastorates men who distinctly deny that they are Christians.-Independent.

Friday and Sunday.

Sunday rapidly is taking the place in popular superstition / Friday as an unlucky day. It us to be that all hangings took plac in a Friday, no sailor would put to a on Friday, and it was considered a bad day in which to beg, borrow or sell. Now, however, we are told that Sunday is becoming the day of bad luck, and certain tragedies of the first class which have occur red of late on Sunday have helped along the superstition. The late czar of Russia was assassinated on Sunday, and so were President Carnot and King Umberto. It was on Sunday also that the Tay bridge was blown down. In the north of England it is considered most sure to bring calamity to cut the hair or nails on the Sabbath. The old distich says:

Better thou hadst ne'er been born. Then to be on Sabbath morning shorn. In this may be found an argument for closing the barber shops on Sunday .- New York Press.

The Rarity of Detective Stories, I heard one of Boston's literati and a

poet of worldwide reputation say the other night she would give anything to torical novels and pined for an old fashioned sleuth romance that would keeping her so wide awake that she should finally fall asleep reading it. But, alas! the days of Gaboriau and Conan Doyle are over, and a spurious sort of mental excitement is produced by the romance now in vogue. By and by, however, the whirligig of fiction will bring back the detective story pure and simple, but we must wait for the present vein to exhaust itself before it can appear .- Boston Herald.

Finding Truth. The real business of life, as Carlyle

tried so hard to make us believe, is to find the truth and to live by it. If in for you were to us even until the last! How good it is to be together in heaven! That is the King's charlot come for you. Mount and ride to your everlasting home!" Now, that is what I call an abundant entrance.

Triumphant Reception.

Know right well that in whatever station of life you now mova, and whether the last danger in giving it to contain no opium or other injurious drug and may be given as confidently to a babe as to an incident, not as an end. There comes to great, solitary and sorely smitten souls moments of clear sight, of assurance of victory, of unspeakable fellowship with truth and if and God which outwelgh years of the comes to great solitary and sorely smitten souls moments of clear sight, of assurance of victory, of unspeakable fellowship with truth and if and God which outwelgh years of the comes to great solitary and sorely smitten souls moments of clear sight. If in doing this what men call happiness made for these diseases. There is not the least danger in giving it to children for it contains no opium or other injurious drug and may be given as confidently to a babe as to an adult. For sale by Wm. P. Bell the first the contains the provided that the root and to live by it. If in doing this what men call happiness for coughs, colds, cropp and whooping cough, and is the best medicine made for these diseases. There is not the least danger in giving it to children for it contains no opium or other injurious drug and may be given as confidently to a babe as to an incident, not as an end. There comes to great solitary and sorely smitten souls moments of clear sight. Of assurance of victory, of unspection of the least danger in giving it to come to the least danger in giving it to the least danger in giving it to come and the root and to live by it. If in doing the contains no opium or other injurious drug and may be given as confidently to a babe as to a supplied to the least danger in giving it to the least danger in giving it to the least danger in giving it to the least danger in giving it